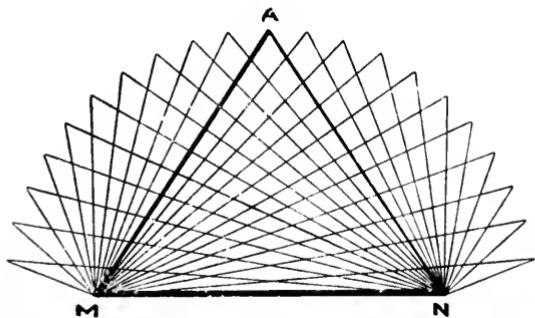


THE GREAT WORK

IN AMERICA



The Philosophy of Individual Life

JANUARY, 1927

Volume II

Number 9

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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VOLUME II

JANUARY, 1927

NUMBER 9

CONTENTS

	PAGE
THE BROTHERHOOD OF MAN (continued)	
J. E. Richardson, TK.	1
PINE NEEDLES	Joseph A. Sadony 10
A THOUGHT FOR THE NEW YEAR . .	Noneta Richardson 12
FEAR	Hollywood Council 15
A GOOD PAY MASTER	Dr. H. W. 18
GOD MAKE YOUR YEAR A HAPPY ONE . .	Anonymous 21
GOD MAKES YOUR YEAR A HAPPY ONE . .	Anonymous 21
POSSESSION, OWNERSHIP, USE	TK. 22
A SAFETY VALVE	D. F. D. 25
LETTERS FROM A SAGE	Sigmund Lowe 27
THE CHEERFUL ATTITUDE	Noneta Richardson 31
OBLIGATIONS OF THE MINORITY	B. A. Kraft 35
THE QUESTION BOX	TK. 38

THE GREAT WORK IN AMERICA

THE BROTHERHOOD OF MAN

(CONTINUED)

TO OUR physical senses the solid crystallized *rock* seems to be one of the established conditions within this mineral kingdom of Nature. But if we trace the purely physical and chemical mutations occurring within it, we find that through the grinding power of the glaciers, the disintegrating effects of both heat and cold, the burning results of the sun's rays and the crumbling effects of the winds and the rains, the largest and the hardest granite boulder, in due time will crumble into the individual particles of which it was originally composed.

These were the "hostile forces" against which the solid rock had to contend in order to maintain its existence as such. Do you find anything here but *competition* of the elements of Nature with the established conditions within the stone? So far as the stone is concerned, certainly there is nothing we have observed that would strongly suggest the kindly influence of *cooperation*.

Let us now take the same boulder and consider its life in relation to the next higher kingdom of Nature, the vegetable. In due time, through the vitalizing influence of the same elements, Nature formed a covering of moss upon the outer surface of the stone. Immediately the moss begins to grow and in so doing it saps the vitality of the stone and materially aids the glacier, the heat and the cold of the outer world, the wind and the rain, the frost and the dry heat of the sun, in the disintegrating process. Thus we observe that the stone is also in

direct competition with the vegetable kingdom which lives off its inner life element. Hence, we find that the mineral kingdom is not only in competition with the elements both within and surrounding it, but also must compete with the vegetable world which lives directly upon it. But let us go forward to the very highest form of animal life, and here also we find that man himself becomes a most powerful contributing factor in the disintegrating process that is constantly destroying the stone.

Here in Hollywood, take a brief survey of our beautiful mountains—that were. Observe how man, with his steam shovels, trucks and automobiles, is tearing and wearing the solid granite into dust and even denuding the mountains of all that makes them beautiful. Is this done through man's *cooperation* with the individual rocks, or even with the mineral kingdom as a whole? No. Instead, here again we find a powerful competitive agent in man himself. Nowhere, however, have we discovered that *cooperation* has had any place, so far, in Nature's progressive plan of action, nor in the method and process whereby she accomplishes her results. Cooperation, nevertheless, does have a place and a most important one, when properly understood.

Now let us examine the vegetable kingdom, that we may discover the method which God, or Nature, employs in the activities of this next higher kingdom:

Here is a forest of pine trees that has grown from infancy to stately majesty. The individual trees all developed out of the same general conditions. They drew their life and sustenance from the same soil, the same sunlight, the same water and the same air. In the beginning they did not interfere with one another, but as they grew larger they became more and more crowded for space, until the soil did not contain sufficient nourishment to sustain the further growth of all the individual trees. What followed? The more rugged trees absorbed more than their equal share of nourishment and, to do this had to take it away from the others. By degrees the less rugged trees began to suffer and fall behind in point of vital energy and growth. These weaker ones finally began to languish and die

until at last they withered and fell to the ground. They had lost out in the competitive struggle with their stronger and more vigorous brothers.

This situation fairly represents what Darwin defined as—"The struggle for existence in the midst of a hostile environment"—so far as the individual tree is concerned. If the competition of its brothers became too great for any individual tree, it died, and thus made room for its competitors to go on growing, as some of our *sequoia*, or "Big Trees", of California have done for 1000 to 5000 years.

Here we see also the evidences of *cooperation* running side by side with competition. But for the cooperation of the mineral kingdom in furnishing nourishment, light, heat, water and air, even the most rugged of all the trees could not have survived to maturity, nor even at all. It would not have come into being to make the struggle for existence but for these conditions.

Now let us go down into the realm of the animal kingdom where the fishes live, into the depths of old ocean. Here is a realm of individual life which should give us a fair and definite reflex of the method and process by which God or Nature carries on the activities which guide the destinies of individual intelligence; for here each individual, whether large or small, low or high, weak or powerful, intelligently keen or dull, finds itself in direct competition with those more powerful, more individually capable, and of superior intelligence. And the small, the weak, the slow and the primitive must all run the gauntlet of their superior fellows—only to be eaten and destroyed in the end. The tiniest minnow is pursued by virtually all other fishes large enough to swallow it; and if it succeeds in growing up to normal fishhood of its kind, it is because it is wise enough, or clever enough, or swift enough—or all these combined—to compete for its own life among them. If it fails, it is swallowed by the first larger fish that is fast enough and clever enough to compete with it in the race for its individual life. But the fish that catches it is, at the same time, running from some still larger fish, and this, in turn, from one that is after it. Thus it is that within the realm of the fishes the large fish

eat the smaller ones, those larger eat *them*; and throughout the entire world in which they live this contest goes on, so that in this particular realm of individual life, the very fundamental principle seems to depend as much upon *competition* as it does on *cooperation*.

Take it now from the viewpoint of man's relation to the fishes, and here we find that man himself becomes one of the most destructive agents with which the fishes must contend. Indeed, the fishes constitute one of the prolific sources of the food supply of all mankind.

Make the journey throughout each and every department of individual life and you will find that the same process goes on, in varying degrees; but everywhere we find that the individual life is always in competition with its fellows and with all the kingdoms of Nature, seemingly pitted against it.

These are some of the facts of Nature which impelled Darwin to promulgate the doctrine that individual life is "a struggle for existence in the midst of a hostile environment". And likewise that, in this struggle, "only the fittest survive".

Whether Darwin was correct in his conclusions or not, he furnished us an abundance of evidence in the facts of Nature he compiled, to justify us in hesitating to accept—without vastly more positive evidence than we have been able to accumulate from history throughout the known life of humanity upon the earth—the idea that a government, even among the most highly developed and intelligently advanced human beings, entirely free from the element of competition, is a scientific possibility. In truth, if we confine ourselves to the actual known facts of Nature, and the demonstrated facts of science, we should be justified in holding that *competition* and *cooperation* are merely concomitant factors in the great scheme of Nature, both animate and inanimate.

Socialists tell us that our present "measure of values" (an arbitrary gold standard) is responsible for many of the present ills and inequalities of economic conditions. To remedy this they propose to substitute *labor* as the measure of values. This means that a day's labor will be made the unit of value, instead of our present gold dollar, or ounce of gold.

In just what particular this simple substitution alone would change, or improve present conditions, doth not yet appear. At present our government owns a certain number of ounces, pounds or tons of gold bullion, stored away in its depositories. For the accommodation of the people and to relieve them of the necessity of carrying around enough of the heavy gold to meet the demands of their daily business, the government issues gold certificates against its bullion, and these gold certificates—issued in the form of "paper money"—are substituted for the actual gold itself. Also gold money, in small denominations, from one dollar to twenty dollars, chiefly, is coined and used, in very limited quantities, as a circulating medium for immediate cash business transactions, along with silver coins and silver certificates.

All these various forms of currency can be readily used as a medium of exchange and, together with personal checks, bank drafts and other forms of "paper money obligations", the entire business of the people of our government is carried on with smoothness and despatch. And it is an item worth remembering, that over ninety per cent of the entire business of our country is transacted by paper money, checks, drafts and certificates of credit in various forms, without disturbing a single ounce of the gold bullion in the United States Depositories.

Let us suppose that labor were substituted for gold as our standard of values and medium of exchange, it would become necessary to provide a method of issuing certificates for each and every day's work done by every individual in the United States. These labor certificates would then take the place of our present gold and silver certificates and coins, as a medium of exchange, and the mere checking up of the number of day's labor actually performed, and the issuance of certificates to cover them each twenty-four hours—to say nothing of providing fractional currency to take the place of our present penny, nickel, dime, quarter and half dollar, involve a method of registering and verifying the number of days of actual labor performed in each and every little community, and the issuance of certificates therefor. And this method must be such as to

guard against dishonest reports of labor actually done, as well as of fraud in the issuance of certificates.

Thus far, no socialist has ever explained to me how all this is to be accomplished in such manner as to guarantee honesty and reliability in the volume of labor money thus issued.

Assuming that such a system might be possible, in what way is an arbitrary labor standard of values and medium of exchange, an improvement over our arbitrary gold standard of values and medium of exchange?

There are many other difficulties to be met in substituting a labor standard of value and a labor medium of exchange for our present system, all of which seem to spell failure in advance—if it should end with the simple substitution.

Furthermore, this suggestion seems to be fully verified and confirmed by every attempt thus far made. Until history can point to one unqualified success, over a period of years, on a national scale, the burden of proof is still on Socialism, and not on its opponents. Until it succeeds in substituting cooperation for competition, with government control of all capital and the annulment of private ownership of capital and land, I seriously doubt if it will ever command the approval or support of the people of this country of ours.

The present Bolshevik movement of Russia has been referred to by some as a successful demonstration of a Socialistic government. *Bolshevism* is defined as follows:

“In Russia, radical Socialism, which advocates the overthrow of the capitalistic system.”

But, within the last ten days it has been my privilege to be informed that one of the brainy public men of that country, now visiting in the United States, points to the present government of Russia as a state of universal chaos, and a complete failure.

This, therefore, is but a form of Socialism, and does not appear to be materially different from that which has been under discussion. As a *brotherhood*, it is based upon the purely material aspects of life and does not seem to be sufficiently comprehensive to cover the broad concept of a “Brotherhood of Man”, such as you are asked to define.

Anarchism is a form of brotherhood, based on the “*political and social theory that all government is an evil*”.

“In its broadest form it demands absolute emancipation from all law, moral as well as economic and political, outside the individual.”

“In its more practical form, Anarchism is a variety of communalism, having for its ideal the formation of small autonomous communities the members of which respect one another’s individual independence while they unite to resist outer aggression.”

“At its best, it stands for a society made orderly by *good manners* rather than by *law*, in which each person is supposed to produce according to his power and receive according to his needs.”

“At its worst, it stands for a terroristic resistance of all present government and social order.”

From these various definitions, it seems evident that there are many different concepts of the term *Anarchism*. It would not be fair to judge it “*at its best*” by what it has proven to be “*at its worst*”.

But, in any view of it, there can be no doubt that it is founded upon the general concept that “*all government is an evil*”, and complete “*emancipation from all law*” is the ideal state of society.

It would be a matter of intense interest to apply the principle of logic to these various concepts, both social and economic, as well as individual and political, and see where it would lead us.

From the viewpoint of a *Brotherhood*, it does not seem to offer us anything but chaos. This is because the mind cannot conceive of any society, in which each individual does whatever he pleases, without his doing many things that must inevitably clash and conflict with the things his neighbors desire to do.

An illustration of how these individual interests clash, and of what these clashes lead to, may be found in the history of our Western country during the time when men recognized no legal restraints nor obligations:

The public domain was open to stock raisers. One man

elected to raise cattle, and his neighbor elected to raise sheep. But wherever the sheep grazed they cut the grass so short that none was left for the cattle to feed upon.

A sheep raiser and a cattle raiser both selected the same territory in which to feed their stock. But when they turned both sheep and cattle on to the same grazing land the sheep soon ate the grass so short that the cattle were left without food. The first result was that the cattle grew thin while the sheep grew fat. These *brothers* did not happen to possess the “*good manners*” which anarchists are supposed to depend upon to keep out of trouble and preserve perfect order in the midst of all their conflicting interests.

On the other hand, the cattle raiser who was getting decidedly the worst of the deal, went to the sheep raiser and expostulated with him. But the sheep raiser only laughed at him and replied: “This is a free country and this grazing is as much mine as yours.” But the cattle raiser said: “Look at my cattle. They are getting thinner every day and slowly starving. Soon they will begin to die if you permit your sheep to graze over all the land, and I shall be ruined.” The sheep raiser replies: “What has that to do with me? I am a sheep raiser, and I am doing fine. I am not raising cattle, and I have no interest in preventing your cattle from starving. That is your affair. I have as much right to graze my sheep on the public domain as you have your cattle, and that is just what I’m doing.”

You already know the outcome. The history of the West is a history of human strife with the sacrifice of human life on almost every section of land throughout our Western country. The cattle raiser finally serves notice on the sheep raiser that if he does not relinquish part of the land he will kill him on sight. They finally meet in a dual to the death. They shoot it out, and one of them is killed.

This is exactly what occurred, not once but thousands of times, during the sheep and cattle wars of the past, in this country, when there was no law that could be enforced throughout our western stock lands, because there were not sufficient

government peace officers to patrol the territory and prevent these destructive wars.

Here was a practical illustration of the actual working of the principle at the basis of *Anarchism*. It proves that men do not possess the "good manners" on which Anarchism depends as the only means of preventing "disorders" in society. It proves that whenever and wherever the interests and desires of men conflict trouble, sorrow, destruction and death reign supreme—until the majesty of the *law* comes and establishes its supremacy. Only then do men cease their hostile attitudes and seek to settle their conflicting interests by peaceful means. And it is only when the law is accompanied by the power to enforce it that men learn to respect it and acknowledge its benefits.

In our present state of development *law* is about the only influence in society that is strong enough and great enough to command the respect of mankind. Such "good manners" as mankind possess today are not enough to preserve the peace alone for one hour without the restraining power of the *law*.

If today the peaceful influence of the law were removed from society, it would not be twenty-four hours until every destructive impulse and tendency of human nature would be openly flaunting itself on every hand; and "good manners" would be a thing of the past.

From which it would seem that any social institution founded upon the "emancipation of its individual members from all law" as the ideal social state, has opened the flood gate of evil and destruction by which it will work its destruction inevitably and speedily.

Anarchism, in every conceivable form, and under every concept that has ever been defined, has come down to us through every human era. And wherever it has been definitely inaugurated, as the established social state, only social and political chaos has resulted. And this is because the elements necessary to perpetuate a constructive *brotherhood* have been omitted.

Your Elder Brother,

J. E. RICHARDSON, T.K.

(TO TO CONTINUED)

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



PPOSITES

We create vices,
By the inactivity of Virtues.
Create indigestion by false appetite.

We learn to hate,
By not learning to love.
We become exhausted
Because we fail to learn how to rest.
We endure pain,
In violation of Nature's Laws,
And ignorant of pain's relief.

AT THE APPOINTED TIME.

When God can trust His creation
He will place in Man's hand
A most precious power
To create what he will.
And when Man realizes this
He will have burned out
All inclination to do wrong.

FRIENDSHIP

If the hand of a new friend
Does not fit your own
At the first hand-shake
It never will.
The weaker may think so,
Because of his subjection
Under the other's control.
He is like a whipped dog,
Which wags its tail in submission.

DISCRETION

There are times when we must not
Let our eyes and our ears unduly influence
Our hearts and brain.

PRUDENCE

Just because we didn't hit the lamp post
When going sixty miles an hour
Around the corner,
Is no sign of "immunity",
Or that we may not
Be scraped off the pavement.
Especially if at each time
We gain more false confidence.
Each time the bearings become more worn,
The car less obedient,
And the pavement perhaps more slippery,
And we increase in foolishness in thinking
We are always "exempt".
And further.—
The literal interpretation of this
Is the least of it.
He who hath ears, let him hear.

LOST AND FOUND.

Do not fear to do wrong.
Fear, rather, that you might fail
To do good.
Do not think you have lost,
What you have never found.
For there is nothing ever lost,
Or ever found.
If we have "found",
It belongs to another.
If we have "lost",
It was never ours.

ANGER

He who becomes angry
Has something to hide.

A THOUGHT FOR THE NEW YEAR



S THE ideal Mother gives birth to another child, a new thrill of pleasure and delight comes to her, whether it be her second or her tenth. As she contemplates it she is filled again with the joy of its newness, its freshness, its sweetness and its mystery. Her great love—from the hour of its birth—prepares and strengthens her for all the difficulties ahead as she endeavors to rear that child to a successful manhood or womanhood.

During its early childhood she cares for it, watches over it and nurtures it, as she happily watches its growth and development through childhood, youth and maturity, into old age. She visions in the future a definite goal for that creation of hers—the goal of successful unfoldment on all planes of life, that it may become a joy to itself, a blessing to her and a potent factor in human society.

Day after day she labors for this charge, feeding and clothing it, and applying all her powers of mind to educate and strengthen it and lead it gradually but consistently to the goal ahead—and all her efforts are in line with that one purpose and end.

Day by day she watches it unfold in the line of its destiny; and with each day she finds added joy in the realization of her dreams made manifest. She sees the wonderful plan and purpose of Nature being worked out in this sublime individuality, which she still feels is, in part at least, her own creation. And the realization that she has had her share in the fulfillment of Nature's purpose is an added inspiration in her own life that she has not lived in vain and that each day of her interest in behalf of her creation has been a fulfillment in her own life of something greater and more wonderful than the full realization of her former dream. It has helped to make her not only the ideal Mother, but the ideal Woman.

And this brings us to an analogy of the New Year.

As each New Year rolls around in the cycle of life, we are inspired anew at the idea of its freshness, its newness, its

opportunities and its mystic ideals of unreality. Whether it be the tenth year of our life or the fiftieth—it brings with it new ambitions, deeper inspirations, stronger desires and greater impulses to personal effort. With the sense of a new birth, comes the urge for accomplishment, attainment, progress.

We set for ourselves a goal to be attained during the unfoldment of the new creation of this year—a goal of self-unfoldment, individual evolution, soul growth. We look forward with eager anticipation to the attainment of that goal.

Day after day we labor and work, moulding our lives in alignment with the goal ahead, directing our thoughts and energies to that definite end. We watch ourselves unfold in the line of our destiny. We find joy in the realization of accomplishment. We see ourselves working in harmony with Nature's great plan and purpose of completing an individual intelligence. And as the year rolls by, unfolding day by day, month by month, we feel an added inspiration in the fact that we are not living in vain, but are daily and hourly bringing to fruition the tangible joy of Reality from the mystic ideal of Unreality. We realize a deep joy and gratification from the knowledge that we are supplementing Nature in her sublime effort of evolving the individual Soul into the Ideal Man or Woman.

So we watch through the Year as it emerges from the New to the Old—secure in the knowledge that we have made the most of our opportunities, and have gone forward rather than backward in the great March of Life.

With this birth of another year let us for a brief moment take inventory of ourselves by looking back over the past year and determining whether we have made progress in the line of Nature's great plan and purpose.

Have we worked in harmony with Nature, or have we worked inharmoniously with her? Have we made the positive effort to help her, or have we lived on in indifference and negligence of her? Have we supplemented her in her great effort, or have we set ourselves in opposition to her? Let us pause here for a moment and give careful thought to this.

If we find we have failed during this past year to make the grade; if we have made mistakes; if we have gone on in indif-

ference; if we have actually fallen by the wayside; now is the time to stop short and turn about to the opposite direction. Now is the time to be up and doing and begin the work of reparation. The Past has no hold on us; it cannot bind us longer than we wish to be bound. The Future is not the time to make amends for it; the Future may never come.

Today—Now—on this New Year's Day let us face about and begin the work of reparation and construction. It is wasteful to spend our energies in lamenting over the past, and grieving over our weaknesses. It is negligence to put off the reparation for tomorrow. Today—this New Year—this rebirth of a new inspiration, a new impetus—is the time for the rebuilding of ourselves.

If, as we go back in retrospect, we sincerely feel we have made progress in the line of Nature's purpose, let us set for ourselves a higher goal which will call for greater effort and more consistent devotion to the accomplishment of our Ideal. As the year unfolds, day by day, let us dedicate ourselves anew, with the freshness and joy of a rebirth, to the sublime Cause for which Nature stands; and let us again take the solemn oath of allegiance that we will be courageous and strong in following her banner to the heights of Self-Completion.

And as the cycle of life rolls on, and we reach the threshold of another year, let us be able to look back on this year of 1927 as the most progressive and successful of our entire lives, and feel that no hardship, no discouragement, no dark day has deviated us from the line of march to our ultimate goal. And let us know within ourselves—as the ideal Mother knows—that our efforts and labors have been a fruition in our own lives far greater and more wonderful than the full realization of all our former dreams.

Let us keep within our hearts and souls the uplifting concept that each day is the beginning of a New Year in the great Cycle of Eternity. And let this thought inspire us with the purpose to make each new day of this New Year an advancing step in the great forward March of Life toward our own Individual Destiny.

NONETA RICHARDSON.

FEAR

By HOLLYWOOD COUNCIL OF SADOL



HAT is Fear?

Where, Whence and Why does Fear arise?

FEAR is a destructive emotion within the human being.

It arises in the "realm of man's emotional nature", but is not an independent unit of intelligence itself.

Whence cometh it? "Out of the somewhere into the here." It arises involuntarily to the soul.

Man does not invite, except indirectly, or want or *reason* fear into existence; although it is usually *induced* by the destructive indulgence of some appetite, passion, impulse or desire of the soul.

It comes from a realm or state of emotion and can be dealt with and dispelled only by rationality.

This emotion, which is destructive to man, is a normal, instinctive, primitive impulse of a lower order of intelligence than man, because it rises outside the plane of Reason and is involuntary to the soul.

Fear itself is an emotion in action within the soul, and is always destructive; the only useful turn it can serve in the economy of Nature for man is, when its presence is immediately recognized and utilized as a warning of possible danger.

If Individual Intelligence exercises its Free and Independent Will to surmount fear, the force and energy which has been aroused and generated by fear, becomes transmuted and the destructive emotion becomes a stepping stone to Constructive Caution.

Otherwise, fear allowed to run its course, or to be expressed in or upon the Individual Intelligence, leaves inevitably a destructive result and records itself in some form or phase of crippled vitality, consequently lowered or lessened individual efficiency.

This fact in Nature emphasizes man's need of "eternal vigilance", ever "the price of liberty", in holding ATTEN-

TION always on guard, that the "right use" of the Voluntary Powers of the soul may be exercised and maintained.

"Under the active impulse of the Will we set all the Voluntary machinery of our being in motion. We thereby at once and of necessity become centers of dynamic energy and active force."

Hence, Will is the motive power of all voluntary action; and it is the Will that is immediately influenced and overborne by fear; which result effects the blood, secretions, nerve organism, magnetism and other elements of the bodies of man, disturbing equilibrium and reducing vitality.

Why Fear?

Because somewhere within the realm of being there is stored up a mass of unorganized, undisciplined energy held in restraint, in relation to the human organism. All are sensitive to impelling influences which incite and stir to action; when unexpressed are thrown back and form what modern Psychology calls "Complexes", in which, or from which, a large part of the misunderstood action and conduct of humanity has its source.

Fear may be called one of the major complexes of the human race for it constitutes one of the "fiercest lions" on the way.

This complex area is a state of uncontrolled, latent condition of which the average Individual Intelligence is practically unaware.

That is, it is a state of his consciousness of which the soul is not yet master. This realm is also the nesting place of Habit. All habits and complexes controlled by means of self-mastery are in the line of Self-Completion and to be achieved

Hence the process of self-discovery and self-conquest, through the exercise of the Soul's constructive, positive and voluntary attributes, is the method to be employed, under Nature's Constructive Principle.

One cannot be constructively afraid.

To safeguard her progeny, Nature is both consistent and beneficent, in providing ways and means whereby the intelligent soul may walk unmolested, by either inner or outer foes.

There are instinctive and intuitional promptings or warnings as well as scientific and rational methods. Nature admonishes prudence, precaution—*temperance* in all ways, for one's own protection; and if the Individual Intelligence is alert, watchful, attentive, to *rightly use* “the natural powers of body, spirit and soul”, unhappy and disastrous experiences may be averted and avoided.

But the *Law* is immutable: “as he sows he reaps”; only what he earns will come to any soul. Man's responsibility to himself, to his fellow man and to Nature, depends entirely upon his ability to exercise his own free and independent Will.

Fear uncontrolled, stultifies, freezes, paralyzes the founts of action; destroys, deadens initiative; induces inaction; and when the Primary Power of the soul is rendered incapable of Volition, the whole human structure falls out of equilibrium.

There is an aspect of fear—apprehension, that “creepy feeling”, the usual “bugaboo” of children, having its rise in the illusions of imagination— that when brought to “light” is found to be negligible and easily overcome.

How then is a victim of fear to find release?

One immediate remedial agency is to cultivate a sense of humor and to attain a cheerful, happy, optimistic state of mind; all of which is the exact antithesis of fear as it effects the human organism.

The sense of humor—a “harmonic relation to the Constructive incongruities of human life”, etc., relieves tension, relaxes and creates a sort of sympathetic, fluidic state of “interior being”.

Fear cannot endure in the heart of a laugh. “A merry heart doth good like a medicine”, illustrating the scientific truth.

In the ethical and moral realms Faith is the antithesis of, as well as antidote for, fear.

Where there is an attitude of rest, hope, peace, poise, trust, a conscious, rational sense of security in an all pervading, protecting universal power, fear cannot endure.

Over and over the Harmonic teaching says—“SELF-CONTROL is the only remedy”.

A GOOD PAY-MASTER

By DR. H. W.



O DOUBT a large percent of the individuals who become students of the Great Work do so with Mastership as their goal. It is safe to say that most of them, at least, look forward to the control and use of their spiritual senses.

Great as it would be to become a Master of the Law or even to be able to use one's Spiritual Senses at will, it is not necessary to reach either of these accomplishments before one receives pay in full for all the Soul effort put forth.

The Great Work is a remarkable Pay Master. It pays as you go. At the close of each hour, each day and each month it is ready with a full reward for every honest effort. No one will ever feel that his time has been wasted who exerts sincere effort in the "Spirit of the Work". It clears the way intellectually; it straightens out the rough places as one moves along from day to day; it brings "Life more abundant" here and now. It is, therefore, a philosophy of this life as well as of the life to come.

The motives which cause students to begin the work no doubt differ. Some, perhaps, are drawn to it because it holds out a possibility of communicating with departed loved ones. Others are interested because it offers help in overcoming some powerful passion or destructive habit. Others, because of their desire to see and hear spiritually, pursue the work. Others are unable to resist it because it simply grips their powers of Reason. Those of us who have a tendency to grow weary before we accomplish our objective should take great comfort in the knowledge that "Nature never betrays the heart that loves her". She is immediately forthcoming with her reward for every ounce of Soul energy expended in the direction of self-development or the development of others.

Yes, it pays as you go. It has paid the writer. He is not a Master, neither is he a psychic, but he has received Nature's reward for honest effort.

First, as the honest seeker for knowledge, who has grappled with various sciences and philosophies and who still wanders in a forest of hazy uncertainty, comes in contact with the philosophy of Natural Science, he finds his experiences, his beliefs, and his hopes immediately taking organized form. As the magnet applied to iron filings arranges them immediately into a beautiful organized system, so the Harmonic Philosophy organizes one's scraps of experience, facts of science, systems of philosophy and hopes of religion into a beautiful "unified whole". This brings a reward of unspeakable satisfaction. To be unified in one's self, to have a philosophy which grips one's reason as well as one's conscience is among the greatest of all intellectual blessings.

Second, it would seem quite impossible for one to read the Harmonic Philosophy and believe it, without putting forth an effort to conform his life to the Constructive Principle. Where he has judged his fellows he will have a tendency to do so no more. The jealousies and envies will soon appear to him as foolish. As he begins to cast from himself the fears, the worries, the anxieties, the angers of life, there comes over him a spirit of peace, tranquility, and calmness, which tend to make this earthly sphere a heaven.

Third, one no sooner experiences a taste of that peace and satisfaction which comes with a consciousness of weakness overcome before he begins to realize something of the possibilities of Individual Intelligence. As the greatness of the Human Soul becomes evident, the glories of the lower kingdoms become more and more apparent. Nature once dry and uninteresting now becomes alive with interest. A glimpse of the possible purpose of the Great Intelligence behind it all thrills one with the desire to become identified with the purpose of the Father and the Great Friends. He, indeed, has "meat" which the average person "knows not of".

Fourth, as soon as one begins to realize the great changes which a little individual effort can make in one's life a desire to give goes out to the rest of his fellows. Love, altruism and peace gradually take the place of selfishness and worry. He begins to see the greater values of life which are really worth

while, to identify his fundamental desires with that which is constructive. As he catches a glimpse of these greater things it becomes less and less difficult for him to give up things selfish. Indeed, there are few satisfactions greater than to know that one after another of the things of the flesh can be overcome and replaced by those of the Spirit.

Complete Mastery, therefore, is not necessary before one feels the joy of conquering. It comes with the effort of each hour, with each day's attempt to exemplify the "Spirit of the Work". It comes with every kind word, every kind deed and every righteous desire. Hence, the Great Work is a Wonderful Pay Master. It does pay as you go.



NOTICE

A number of our readers and subscribers, especially around Los Angeles, have conceived the idea of having the first twelve numbers, constituting the first volume of the magazine, bound in such manner as to preserve them for their own use. To help them in this matter we have had printed a limited number of copies of a complete *index* of these first twelve issues, gotten up in a form to be in perfect harmony with the paper and type used in the magazine.

We have about 75 copies of these which we can furnish at cost for 25 cents each—and we will be glad to do so for any who send in their order and remittance immediately. We are furnishing only the INDEX—not the magazines nor the binding.

J. E. RICHARDSON, 'TK.

POSSESSION, OWNERSHIP, USE



DOUBTLESS the Students and Friends who are actively interested in this department will have observed the fact that during the last few issues of our magazine I have been leading them into deeper water than they have anticipated. There is a reason for this, and I am glad to explain the matter at this time.

The series of articles opening with the December issue on the "*Brotherhood of Man*" lead us into a consideration of a subject which has commanded the most critical consideration and profound thought of the most intelligent people of virtually all past ages. The subject itself is one which goes to the very foundation of human life and its progressive unfoldment. It is a subject which should be of profound interest to every reader of the magazine, whether Student, Friend, or incidental investigator; and I want them all to be equipped to follow the lines of thought I have endeavored to develop.

It is for this reason that I have presented problems which will prepare them the better to understand the intricacies of thought and the subtleties of expression involved in the series of articles: I hope they will find the work they have done on these problems will prove of real value in enabling them to follow the theme intelligently.

"Possession consists of an individual's control of a substance maintained by a personal contact."

"Ownership is control of a substance maintained by statutory laws."

"Use is control of a faculty or substance through operating it." (E. O.)

"Possession consists of man's right to exercise these things with which Nature, or Universal Intelligence, has invested and endowed him, in order that he may express himself as an individualized, intelligent Soul. Ownership consists of that part of the universe of material things, outside of our essential selves, over which we are empowered to exercise the legal right

of use. Use is the purposeful direction in which one exercises his possession and ownership." (R. F.)

"Possession is the exercise of continuous and exclusive dominion over a thing.

Ownership is the right to a possession.

Use is the employment of a thing for definite results." (H. G.)

"The relation which the Individual Intelligence sustains to all those powers, capacities, faculties and things which Nature has bestowed upon him, together with what he has added thereto by Personal Effort, constitutes his possession. Ownership is the Right to such possession, conditioned upon the use made of it. Use is the application which the Individual Intelligence makes of his possessions." (C. B. S.)

"Possession is having something as a part of oneself. Ownership is having such control of any material thing as is permitted under that designation by the laws of the government within the jurisdiction of which the thing is located. Use is doing something with available means; also the right to do something with available means." (C. C.)

"Possession represents the earned increment of the Intelligent Soul; the result of Constructive Personal Effort in the Right Use of our original stock, or working tools, with which God, or Nature, has endowed us. Ownership is anything to which we hold just title, legally our own, upon the physical or material plane. Use, under the Law of Equity, Justice and Right, is Nature's price of possession or ownership." (H. H.)

"Possessions represent that which is an essential and natural part of one's being. Ownership represents the earned increment of the Soul—that which has become his own. Use obligates the individual, by the Law of his Being, to exercise his possessions in service for others." (G. W.)

"Possession covers all earned increment or acquired knowledge of the Soul. By Ownership is meant those faculties, capacities, powers, etc., of the soul by and through the use of which the Soul acquires its possessions. Use of what is owned determines the extent and quality of the Soul's increment or possession." (A. C.)

POSSESSION—is the original endowment with which God (or Nature) has invested the Individual Soul. It consists of Physical and Spiritual bodies; Soul Attributes—the Faculties, or Capacities and Powers—Consciousness and Will. Appetites, Passions, Emotions, Impulse and Desire. By Self-development man comes into Possession of Knowledge, Wisdom and Power. All Spiritual and Constructive.

OWNERSHIP—is legal right to material “increment” on the physical plane of life. Impermanent—may be either Constructive or Destructive, depending upon the Use to which Soul puts it.

USE—is the end or purpose to which Possession or Ownership is directed or devoted. Either Constructive or Destructive, determined by the Soul *Motive* or *Intent*. (E. A. H.)

The School's definition:

Possession: Exclusive power to occupy or to control.

Ownership: The exclusive right of *possession, enjoyment* and *disposition*.

Use: Immediate possession and active employment.

For next month let us determine this question:

What is Moral Accountability?

Your Elder Brother,

TK.



A SAFETY VALVE

By D. F. D.



MAN invented an appliance known as the steam boiler, and because this appliance was to be operated under the guidance of a man, an automatic safety valve was installed, that would allow pressure to obtain in the boiler up to a certain degree only.

This insured the boiler's not becoming too heavily charged and, by bursting, cause damage.

Man himself is somewhat similar to a steam boiler in that he becomes overcharged with energy and requires a safety valve.

Man's safety valve is his powers of expression, and in so far as these powers are governed by man's sympathetic nervous system, his safety valve may be said to work automatically.

Different kinds of impulses cause different expressions in reaction, but it is always possible to discover the cause by analyzing the reaction.

Anger in any one of its many forms is a widely manifested safety valve to surcharge nervous systems.

Curiously the man who gives evidence of anger, also betrays the cause, and often to his detriment, in the minds and hearts of his fellows.

Irritability, grouchiness, disrespect, impoliteness, scolding and fault-finding are all phases of anger commonly used by men about their homes, amidst their families.

Analyzing these outbursts there will be found that underlying any and all of them is a deeply rooted feeling of incompetency and failure on the part of the man.

While the man is at work he sees himself among others more successful than himself financially, among others cleverer, brainier (he probably calls it luckier) than himself.

This sense of his own inferiority does not stimulate him to better himself mentally and physically, but causes him to pity himself for his misfortunes till he works up a fine show of

anger in some of its many forms, to be used in the only place he dares open his mouth, his home.

At home he is brave and daring. He is no longer bound to silence through fear of *losing his job*. His wife and children get the full shock of his disappointment in loud words and fault finding.

It often happens that the wife is much more capable than the man and when this state obtains the *man knows it*, and it makes him all the worse.

Under these conditions the man has deliberately allowed the safety valve to become automatic and at each repeated exhibition of temper to become less subject to control.

When the safety valve of the boiler blows, power (steam) is wasted.

When a man gets angry and exhibits nasty temper, power (vital energy) is wasted.

Both the boiler and the man need to be watched by the Engineer.

In the man's case the Engineer is himself and his Will Power. It is up to him to get on the job.



LETTERS FROM A SAGE



EAR Friend of My Youth:

It is only a short half hour to midnight. Soon will dawn upon us the birth of a new year.

I have been sitting by the fireplace meditating. And as I gazed into the little yellow, leaping flames, it almost seemed as if they were alive with frolicking, joyous beings—gleeful, salamander-like creatures, sporting in their native element. And then as I watched, my mind hearkened back to another New Year's eve many years ago, when you and I were schoolmates.

How vividly do I recall the little attic chamber that we occupied; and how on this particular eve, we were huddled upon the floor peering through the open grate into the wood fire. For it was miserably cold without and snowing.

We had finished studying our next day's recitations and had couched down within the radiating warmth of the little stove to talk and dream of the future. What plans we built! How we philosophized, even then, as adolescent youths. For surely did not the whole world's destiny depend upon our profound decisions as to the meaning of life and life's purposes?

And now as I look back with the eye of retrospect, it almost seems as if the spirit of the fire smiled through at us, at our boyish enthusiasm and at the ponderous attempts to set in motion the activities of our mental machinery.

And in the midst of all this vast universe, you and I alone understood each other. We pledged ourselves to be friends forever. We would stick by through thick and thin. And when all the world turned against either of us, the other could always be depended upon to comfort and console.

And yet how little did we then dream that soon our ways would part, and that for years we would almost lose track of each other. Surely must we meet again some time. Do friends meet in pure Soul Communion and then part forever? Ah, no; it cannot be so. For even as the imponderable ether of the physicists stretches infinitely through space, acting as a con-

neeting bond between the very planets themselves, so likewise must there also exist an infinitely finer, omnipresent mental substance linking together all Souls.

And even though time and space may temporarily part the best of friends, yet never is there any real separation. For Love's highway, straight as an arrow, cleaves this magnetic medium, and kind thoughts, borne with the speed of lightning on the wings of Mercury, prove to man that in all the universe there is in reality no separation. And sooner or later, because of the very resiliency of the magnetic link which exists unbroken between them, must they eventually be drawn together again.

And so my dear friend, I wonder if you also, this New Year's eve, are peering back over the kaleidoscopic image of past experiences.

Is the vista becoming broader and more glorious every hour? Have we made progress? How much have we learned? Has every moment been our instructor? Has every experience served as an ineffacable lesson, or is there again any necessity for its repetition?

And as I turn again toward the fire, the little demon sprite looks cheerfully out at me, and I almost imagine its lustrous voice saying: "Don't take things quite so hard, Oh, Man. Forget the past. Look into the future. Tomorrow is a new year. Let go the old. Wash clean the slate of all your past errors and resolve to start anew. Have Faith in yourself. Know that you alone of all other beings are a free agent. For as a living Soul, are you not built in the image of God, and do you not already sense within yourself some slight presentiment of His universal powers?"

And my heart goes out to the little imp as he gleefully vaults to the roof of the fireplace and disappears up the chimney in a shower of sparks.

Ah, Retrospection, what a boon thou art at times. For through thine eyes is one enabled to pierce back through the veil of time. And standing upon the summit of our present attainment, may we learn to see our mistakes in the light of the calm, clear vision of an aspiring intelligence.

And e'en though the past at times contains within itself the images of unwholesome thoughts and deeds, yet surely need we not despair. For interspersed here and there, through the murky mass, like gleams of pure gold, shine forth the glowing results of kind acts, loving unselfish thoughts and deeds. And surely it is not too far fetched to imagine that every least activity of the human Soul shapes and molds the etheric substance of the invisible world into a living elemental which reacts upon the man himself, either as a guardian angel or an avenging Nemesis. And that like unto beautiful, phosphorescent fireflies, do these little elemental beings play through and in man's magnetic effluvia.

And with what added hope and faith does one become imbued, when he realizes that in spite of all the degrading actions of his own past career, do these little shining deeds of kindness and unselfishness light up and illumine the surrounding darkness of the invisible world. For even as the faintest ray of light pierces through like a beacon the blackest depths of night, so do the fiendish and parasitic hordes of evil become consumed in the fire of man's holy aspirations and sublime ideals.

And how grateful am I, oh thou spirit of Retrospection, knowing that no man need ever lose hope, regardless of the depths to which he may have sunk. For within his economy, has the Almighty implanted that living Spark of Fire, which the least effort of will can cause to brighten up and blaze the way onward and upward into the light of Eternal day.

You will pardon me, oh friend of my youth, for the apparent digression from the realm of worldly logic and so-called rationality. But the heart of my being must at times give vent to its mystical and occult meanderings, otherwise must it surely burst its bonds.

And even as I write, do I hear the first faint and joyous clanging of the bells from the distant city, announcing to all beings the ringing in of the new year.

The world has anew been reborn. And tuning in with the increased vibratory activity of the new moment, I too begin to feel the pangs of a new birth. The very Essence of my Soul

cries out' within me to rise up and give praise. For stretching forth infinitely through space, and yet "nearer than hands and feet", at the very center of all consciousness lives eternally the inexhaustible fountain of Perennial Youth.

And now does the future rise up before me, clean and clear, like the first breath of dawn after a night's rain.

And as I turn again to the fire, methinks I see your image reflected in the yellow flame, not in the habiliments of maturity and old age, but as the boyhood friend of my youth. And the living, eternally youthful Soul of you smiles across at me over the vast distances of time and space. And I know that even as the outer material expression of the living flame burns up the dross and debris of worldly things, so will your heart and mine, too, in time, become purified by the inner essence of the Fire of Divine Wisdom.

Eternally in Friendship,

G. G.



A look of pride or petulance repressed
A purpose put aside, a banished thought,
A measure of disquietude suppressed—
A selfish inclination firmly fought—
A peace in importunity possessed—
A shadow of annoyance set at naught—
A word of self-explaining unexpressed—
A reconeilement generously sought—
Trifles they seem, these petty soul restraints?
Yet he who proves them such—
Must needs possess a constancy grand and bold.
They are the trifles that have made the Saints.
Give me to practice them in *humbleness*—
And nobler power than mine doth no man hold.

—*Author Unknown.*

THE CHEERFUL ATTITUDE



O MAN is living aright, unless he so lives that whoever meets him goes away more confident and joyous for the contact. **A man has no more right to go about unhappy than he has to go about ill-bred." (Lillian Whiting.)

What is Cheerfulness? It is an attitude of soul representing "serenity in action and tranquillity in motion". It is the sunshine of human life. It is the River of Courage flowing through the barren Land of Duty. It is a mantle of warmth shutting out the cold winds of Monotony. It is a spark of light dispelling the darkness of onerous Responsibility. It is the "Color Scheme of the Philosophy of Individual Life".

The person who keeps his soul filled with the harmonies of Cheerfulness becomes a psychic symphony which sends forth its waves of inspiration and courage to all the world. The vibrating chords of his being go forth into the crowds of men where he is welcomed by them and sought in preference to others, and where he leaves his mark of brightness on the individual souls traveling the broad Highway of Life. He becomes the dominant, resonant chord in the great and glorious chorus of mankind.

Cheerfulness gives zest to life and adds pleasure, joy and courage. It not only lightens the burden of one's own soul, but it eases the weight of the load carried by all those who come within its radiations. The ancient law of physics says: "Like attracts like; like begets like." The cheerful individual, by virtue of his own soul attitude, attracts to himself other cheerful, courageous souls, which tends further to lighten his burden and to make more pleasant his life. The mental state of an individual influences all things which pertain to his life. If he thinks strong, positive thoughts, he will attract only strong, positive things to himself, because of his mental attitude influencing these things. If he thinks weak, nonresistant, or destructive thoughts, he attracts these things unto himself.

When a man maintains a positive, cheerful mental and psychic state within himself, he causes himself to be liked by other people, and attracts strong cheerful people to himself. This attraction invites successful men and women to him, and these have their influence over the success which inevitably will come to him. He creates a mental atmosphere about himself which inevitably draws success to him.

For instance, let us consider a man who owns and manages a grocery store. He himself is of a bright and cheerful disposition and allows only such clerks a place in his store, who can radiate this atmosphere and present a pleasant countenance to the customers who enter. This establishes an inviting atmosphere in the entire store. When customers come they feel they are being cared for by people whose desire is to serve them, with genuine pleasure. This causes them to feel bright and cheerful, and when they leave it is with the thought that they will return. Because of this pleasing atmosphere, they tell their friends of the place, and other customers are invited and attracted. As a result, success attends the owner and manager of the store.

But if the man himself is grumpy and cross and hires employees who appear to be carrying the weight of the world on their shoulders, people naturally shun the place of business because of its influence upon them when they enter. Fewer people are inclined to trade with him. They scatter their opinion of the place among friends, and failure quickly follows the efforts of the owner.

We women all have had the experience of shopping at department stores where the majority of the clerks present cheerful, bright faces and smiles of welcome. We enjoy trading at such places and feel a sensation of elation and up-lift when we leave. We also have been in stores where we found the reverse atmosphere, and we know that a feeling of depression and darkness filled our souls when we left. So, cheerfulness invites success, and success is influenced by the cheerful mental state.

While riding recently in a street car my attention was called to the surly, scowling, "sour-pick'e" face of the conductor. He gave the impression that he carried the world's heavy burden

on his shoulders; or, at least, that he carried his own three kinds of trouble at once—"all he had had, all he now had, and all he expected to have", as Edward Everett Hale puts it. When a passenger asked a question of him he growled some sort of surly answer to the front of the car, which made it impossible for the questioner to get even an inkling of his answer.

A little woman with a child in her arms made the mistake of signaling the wrong stop. This "grizzly-bear" conductor bawled out a protest about "people watching what they are doing, keeping their eyes open, delaying the ear," etc. The little woman apologized, saying she had made a mistake. The surly man answered: "Yes, it's all right for *you* to make a mistake, but *you* kick when *we* do it." This outburst was stopped by a gentleman who stepped up and ordered the conductor to be silent, or he would report him to headquarters. The poor little woman was humiliated almost to the point of tears. But it was evident that she enlisted the sympathies of all the passengers, for dark looks were cast at the sour-minded conductor, and mutterings of anger were heard. A heavy, dark scowl ornamented the face of the surly conductor, and as I reached my destination I released a sigh of joy, that I was to escape from that morbid atmosphere.

Will such an individual ever acquire success? Will he attract the good will and cheerful companionship of his fellow-men? What does he get out of life? "Like attracts like." Only such destructive things will come to him as are in harmony with his morbid, surly, destructive disposition. He will get what he deserves— "Like begets like".

We build from within and attract from without. We cultivate cheerfulness from within and attract success from without. The successful man has so many troubles and difficulties of his own to meet that he cannot afford to be annoyed with the outward expression of other men's difficulties. He shuns the unhappy, morbid man. He needs cheerful associates and helpers who will assist in deflecting his own troubles and cast a dissolving light upon them. In nine cases out of ten he will employ the man with a cheerful countenance and a courageous smile, in preference to the man who wears a scowl and responds

with a grunt of displeasure. Success comes to the man with the smile; failure to him with the scowl.

Why is it that certain persons in our lives do small and apparently insignificant services for us, yet earn our deepest gratitude and heartfelt appreciation? Why is it that certain others spend much of their time in performing great services for us, yet command only one-half the appreciation and thanks due them?

It is because of the spirit back of the service. The individuals who merit our deepest appreciation for their small services do so because of the cheerful, radiant attitude of soul in which they perform these services, and because of the spirit of helpfulness which prevails in their accomplishment. The individuals who perform services in an unhappy, disgruntled, resentful and dissatisfied state of mind, merit only a small amount of our consideration and gratitude. The spirit of cheerfulness always casts its radiant glow over any act—however small—and merits its own worth of appreciation, thanks and gratitude.

Life is made up of duties, responsibilities and obligations. No individual life is free from them. No human life is complete without them. They constitute one of the important, vital essentials of life. There is, perhaps, no duty, obligation or responsibility which, sooner or later, does not become burdensome and monotonous. As the days follow, with the same round of duty to be fulfilled, our souls tire of the monotony and grind, and oftentimes many of us are inclined to become resentful toward them and bitter in our mental attitude as we fulfil them. But this state of mind never relieves us of the burden. The obligations assumed must be performed. The responsibilities thrust upon us still have to be discharged, regardless of the attitude of our minds. Inasmuch as this is true, it is far easier to establish a cheerful frame of mind and fulfil these duties in a spirit of light-hearted courageousness, for this makes them easier of accomplishment and makes us stronger of soul.

NONETA RICHARDSON.

(TO BE CONTINUED)

THE OBLIGATIONS OF THE MINORITY

By B. A. KRAFFT

It has been so framed in the plan of nature that all great and profound ideas and concepts can only find habitation in the minds of the very few. Contrary to our popular belief and speculation, we have been brought into this life with very unequal faculties, abilities and talents. This is partly because the human race, in its evolutionary development from its pithecid ancestors, has not evolved in a regular and uninterrupted course, owing to local conditions, temperaments and environments. We have, therefore, a human race in which beings are found that vary from angels to demons; from the most refined intellects to the basest stupidity. We have been born unequal.

From the very beginning of history this human inequality seems to have existed; for in the remotest records of history are found accounts of social states that would justify fully the assumption that there has always existed a great intellectual gulf between man and man. This is evidenced by the fact of the existence of a slave class, a plebeian class, a soldier class, a priest class, and a ruler class, usually a king. Between these, of course, many intermediate classes could be found. In spite of modern educational influences, intellectual and spiritual differences are everywhere plainly visible, and there is even today no equality between us. From time to time this condition of human inequality has called forth a soul with high altruistic motives who endeavored to teach the lowly a higher realization; but too often this noble endeavor has resulted only in persecution and death.

From the total of these experiences, humanity has gradually learned that the highest and most exalted wisdom and knowledge was reserved from the beginning for the use of those who could approach well qualified and duly acknowledged, and thereby claim their natural right to possess the secrets of higher knowledge; for a misuse of such higher forces of nature inevitably results in disastrous effects. To safeguard the interests of the soul, the higher spiritual forces have carefully withheld a knowledge of the truth of existence from all

save a comparatively few. The masses of humanity have been given a form of religious belief in keeping with their state of soul and intellect. It was under such circumstances that the Majority and the Minority of mankind came into existence.

These two opposing intellectual and cultural elements very soon caused the creation of certain social and intellectual divisions, which in some cases grew to social castes. The lower elements were in all cases in the large majority, numerically. Today, in spite of our system of universal education, the same majority element is still in active existence. As physical force is always on the side of numerical preponderance, it would seem that a serious danger exists for the safety of the minority, who hold in their possession the torch that has always lighted the path of mankind, and which today constitutes the only hope of higher soul advancement for mankind.

But in this extremity, nature in her wise adjustment has stipulated that the higher, more spiritual forces shall direct the mind, the will and the actions of the lower animal desires to a degree, and hold them in check until such time when their spiritual maturity shall render their free-willed action safe and constructive for humanity. It is readily seen that the Minority, weak in numbers as they are, were never able to command a general adherence to high ethics and an acceptance of true fundamental knowledge in preference to religious beliefs; for he who speaks when the time is not due, speaks not only in vain, but is besides in danger of life and safety. It was therefore necessary to reserve the precious inheritance of the great Masters of Knowledge within a small and well-chosen circle, while the rank and file of humanity were given a specially prepared doctrine that could be easily grasped and understood by even the simplest minds.

Under such an arrangement, however, it is not difficult to see that a doctrine, founded partly on make-belief, would not and could not long endure in the identical state in which it was primarily given. For, having no immutable and substantial foundation, it was bound to change with the ever-changing ideas prevailing at different times. As a result, we have today a "mass religion" that does not conform with the known facts

of natural science, neither does it create a true educational basis for a correct knowledge of nature. Its main value seems to lie in allowing the Majority class a benevolent and consoling teaching, during the time of their spiritual immaturity. But dissatisfaction with the old dogmas of salvation is today becoming more and more universal, and many thousands of apparently devout followers are, in truth, very indifferent to the teachings of the old school.

It is at this critical time of religious and intellectual reformation that the high office of the true teacher of Natural Science must be brought into effect. It has been shown that a relapse into blind atheism is dangerous for the moral welfare of the Majority class, and it is at this juncture that a higher unfoldment of the soul can at all be effected. At such crucial times, the true disciples of Natural Science, under the leadership and authority of the Great School, can most effectively exert their influence in helping to acquaint greater and greater numbers of the Majority class with the facts of Natural Science on all planes of existence.

If this opportunity is allowed to pass by without action, then the results of such inaction may be fastened upon mankind for centuries to come. It is in this sense that the advanced students of Natural Science should regard the trust that is being placed in them, for it is through them only that a greater, wiser and better humanity can be developed. Orthodox religion is passing away and will, in the not very distant future, remain only as a legend or myth, in the same way as we today regard the legends of ancient Greece. Christianity also has fulfilled its once noble mission, but is today no longer an educational factor with the progressive Minority class.

This, then, is the trust that is being placed in all of those who are ready to accept it. To carry the light of true knowledge so that it may shine upon the path of those of our brethren who are still held to the child belief that was ages ago given them, to the end that it may so awaken their dormant intellect and their love for the truth of natural fact that they will devote themselves to its study with an enthusiasm that will beget REAL soul salvation.

THE QUESTION BOX



QUESTION: Is the "Vital Body" (spoken of by the Rosicrucian Fellowship) recognized by the Great School; and, if so, what term is used by it to designate it?

ANSWER: Although the Great School does not make use of the specific term "vital body" it recognizes the fact that there is a vital element which unites the physical body with the spiritual body during the time the Soul of the individual is occupying both these bodies at the same time. The vital element referred to is "Magnetism" (both physical and spiritual). At physical death the physical magnetism separates from the physical body. For some time, often days, or even weeks, this physical magnetism retains its definite form, and constitutes what might very properly be called a "body", for it retains the form of the physical body—to those who are able to see it.

It is undoubtedly this "magnetic body" to which the Rosicrucian Fellowship refers when it employs the term "vital body".

The so-called "astral body", so frequently mentioned by Theosophists, is the same thing in essence.

QUESTION: Who is Polmo—the writer of a quotation used in the Harmonic Booklet, No. 1—Tolerance?

ANSWER: He is one of the Great Masters of the School on the spiritual side of life and has been one of the active co-workers from that side of life covering many years of service. The little brochure on Prayer entitled—"Who Answers Prayer"—contains a dictated article from him which constitutes the most important analysis of that subject and is signed PO.

QUESTION: On page 179 of The Great Known it is stated that, so far as known on the spiritual planes of life, it is impossible for a soul to manifest in any other way than through the agency of a material body.

Also on page 225 it is stated that this is because the soul actually enters the physical body of the infant synchronously with the first physical breath.

Then, in answer to a question in Vol. 2, of this magazine, it is stated that through the transmuting power of spiritual magnetism, the two spiritual bodies coalesce and become one within the physical body of the unborn child. Then I take it that the spiritual body must enter the body of the mother, leaving the soul without a body. As the soul is invisible to the Great Friends, how do they know that it enters at that time?

ANSWER: While you have drawn a conclusion that is not warranted by the statements referred to and quoted by you, nevertheless you have asked but one question which is, in effect, "How do the Great Friends know that the soul enters the physical body of the infant with the first physical breath?" This is determined by the fact that in every case where the infant fails to take that first physical breath (which means the infant dies before physical birth) it does not persist upon the spiritual planes, but is dissolved back into its original elements and the soul does not enter the body at all. On the other hand, wherever the first physical breath is taken the spiritual infant does persist upon the spiritual plane and is *a living soul*. In all such cases the spiritual infant, inhabited by a soul, grows on the spiritual plane until it becomes a mature individual. There can be no other logical conclusion than that which the Great School has expressed on the subject, to which you have referred.

QUESTION: When an individual has acquired the use of his spiritual senses while still in the physical body, is it possible for him to magnify his vision to such an extent that he can see the *atoms* of which physical matter is composed?

ANSWER: No. I think you are confused on the function of the spiritual vision. It does not see physical matter. Its function is to see spiritual matter— even the lowest and coarsest of which is much finer than the physical. This subject is fully explained in Vols. III and IV of the Harmonic Series.

QUESTION: What constitutes organic matter, and how is it distinguished from the inorganic?

ANSWER: Physical scientists do not agree in their answer to this question. One will tell you that the integrating basis of

inorganic matter is the crystal, while that of organic matter is the cell. Another will tell you that in their ultimate conditions there is a point where inorganic matter is neither crystal nor cell, but a condition involving both crystal and cell in a transmuting state.

The Great School, however, tells us that there is a definite distinction in which the crystal in its varying forms is distinctively the unit of integration in the inorganic world; while the cell is equally the distinctive unit of integration in the organic world. Personally I doubt if this point can be demonstrated with scientific certainty by either class of scientists.

QUESTION: (a) Do the Great Friends consider that mankind has lost the use of the spiritual sense organs merely through ages of neglect in the proper exercise of the spiritual powers?

(b) Do they not think that there is a beneficent purpose behind Nature's plan of causing humans to direct their attention principally to the physical plane upon which they dwell, and forbidding them the use of independent spiritual powers (while still on this plane) until they have evolved far enough to have brought their lives into harmony with Nature's Constructive Principle?

ANSWER: Your conclusion under the head of (b) is correct. The constructive method and process of evolutionary unfoldment are based upon the gradual development of the individual until he is able to bring himself into intelligent harmony with Nature's Constructive Principle. When he has attained to that degree of individual development he comes naturally into a conscious exercise of his spiritual senses. In such cases the constructive process of subjection is avoided and the individual unfolds in accordance with Nature's Constructive Plan.

Your first question (a) is answered in the above answer to the second (b).

TK.



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